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# Adaptation of Indonesian Version of Brief Self-Assessed Wisdom Scale (BSAWS)

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***Abstract***

*Measuring wisdom in cross-cultural contexts is challenging, particularly in Indonesia, where diverse cultural norms and values require tool adaptation for validity and relevance. This study aimed to adapt and validate Brief Self-Assessed Wisdom Scale (BSAWS) for Indonesian population. The process included back-translation and cultural adjustments with expert input. Data from 1,986 participants aged 17–64 were analyzed using confirmatory factor analysis (CFA). Three of the original nine items were removed due to low contribution, resulting in a six-item model that fit well ($p<0.001$, RMSEA=0.061, TLI=0.933, CFI=0.960, SRMR=0.026). Reliability assessed with Cronbach's alpha (0.697), indicated good internal consistency. The Indonesian BSAWS is a valid, reliable tool for assessing wisdom in collectivist cultures. This adaptation enriches cross-cultural psychology and supports practical applications, such as educational or training programs designed to foster wisdom in Indonesia.*

***Keywords:*** *BSAWS, CFA, Measurement Adaptation, Validation, Wisdom in Indonesian Context*

## INTRODUCTION

Wisdom is an important concept in positive psychology that continues to attract the attention of researchers in various fields. It is the ability to understand the complexities of life, make wise decisions, and make positive contributions to oneself and society. In psychology, wisdom is defined as a combination of knowledge, reflection and emotional regulation that allows individuals to better deal with life's uncertainties (Jeste & Lee, 2019). These dimensions make wisdom one of the key elements in supporting psychological and social well-being.

In Indonesia, wisdom values have long been an integral part of the culture and traditions of society. Philosophies such as deliberation for consensus, cooperation, and Pancasila values reflect the importance of wisdom in maintaining social harmony. It is not only seen as an individual attribute, but also as a guide in building social relationships and supporting societal cohesion. Although wisdom has great cultural significance in Indonesia, its measurement remains a challenge, especially because the available measurement tools were generally developed in a Western cultural context (Sahrani et al., 2020).

Various wisdom measurement tools have been developed, each employing different theoretical and practical approaches. One of the earliest and most famous tools is Berlin Wisdom Paradigm (BWP) designed by Baltes and Staudinger (2000). They define wisdom as a high-level system of knowledge and expertise for addressing complex life issues. It integrates cognitive, emotional and motivational aspects to serve both individual and collective well-being. It is assessed using five criteria: rich factual knowledge; procedural knowledge; life-span contextualism; value relativism; and awareness of uncertainty. Its development depends on openness to experience, social competence, mentorship, and significant life challenges. They were pioneers in creating standardized tools for the quantitative assessment of wisdom, which provide a reliable framework for empirical studies.

They also highlight the role of wisdom in positive psychology as a key strength that harmonizes mind and virtue in the achievement of excellence in life. The paradigm measures wisdom through cognitive abilities, including judgment of real-life dilemmas; reflection with deep insight; and openness to different perspectives. Research with BWP shows that wisdom is correlated with age, life experience, and education. However, the approach is

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used more in experimental contexts due to its emphasis on interviews and qualitative analysis, which require significant time and resources.

Sahrani (2004) employed BWP in her research on the development of wisdom-related knowledge across young adulthood, middle adulthood and old age, using the paradigm as the measurement tool. She found that young adults scored highest, while older adults faced challenges due to cognitive decline and life changes. Wisdom-related knowledge remains at a basic level across all stages, being influenced by factors such as education, profession and life experiences. The participants performed better in solving normative life planning problems compared to life management and life review tasks. Organizational experience and reflective practices were shown to positively impact wisdom, which can be nurtured through mentorship, problem-solving, and exposure to wise role models. Her study highlights the importance of early moral education and the maintenance of cognitive and physical health to foster wisdom across one's lifetime.

The Three-Dimensional Wisdom Scale (3D-WS) developed by Ardelt (2003) is one of the most frequently used wisdom measuring tools. It was created to measure wisdom through cognitive, reflective and affective dimensions. It was reliable, showing positive correlations with well-being, life satisfaction and mastery, and negative associations with depression and fear of death. Reflective thinking emerged as the key component, enhancing both cognitive understanding and affective empathy, and demonstrating a strong relationship with the ability to resolve interpersonal conflicts. In addition, the affective dimension was linked to empathy and compassion, further highlighting the scale's utility in studying wisdom, and its impact on successful aging.

A study by Mickler and Staudinger (2008) revealed that high scores on 3D-WS were positively correlated with ethical decision-making abilities. It directly correlated with social and psychological adaptation while promoting proactive–reflective coping strategies (Bao et al., 2022). Sahrani et al. (2014) also found that wisdom exists across all ages and tends to increase with age for individuals nominated as wise, with reflection serving as a critical factor in its development. Self-distanced reflection, which promotes positive emotions and learning, proves to be particularly effective, whereas self-immersed reflection is associated with lower levels of wisdom. Wise individuals are characterized by traits such as empathy, simplicity and generosity, which are shaped by reflection, life challenges and the influence of role models. The study emphasizes that wisdom can be cultivated through reflective practices, guidance and supportive environments, underlining its potential as a teachable skill. Additionally, 3D-WS is highlighted as an effective tool for assessing and predicting reflective processes among wise individuals. However, even though the tool has good validity, the large number of items (39) often becomes an obstacle in research when respondents have limited time.

To develop a more practical wisdom-measuring tool, Webster (2003) designed Self-Assessed Wisdom Scale (SAWS), which offers a multidimensional approach including five main dimensions: experience, reflection, openness, emotional regulation, and humour. Research by Taylor et al. (2011) further demonstrated that SAWS has good validity in measuring wisdom, particularly in the context of interpersonal relationships and psychological well-being. Their study concludes that SAWS is a reliable and valid tool, effectively capturing wisdom as a multidimensional construct and differentiating between implicit theories of wisdom and foolishness. It also shows strong associations with psychological constructs such as generativity and ego integrity, highlighting its potential for assessing wisdom in diverse contexts. Additionally, Glück (2017) found that SAWS excels at capturing dimensions of emotion regulation and reflection that are relevant in both collectivistic and individualistic cultures. It was suitable for research contexts that focus on subjective experiences and personal development (Dong et al., 2023). However, the main obstacle it faces is again the relatively large number of items (40), which can cause respondent fatigue, especially in studies involving large populations.

These limitations prompted the development of BSAWS by Fung et al. (2020), a condensed version of the original 40-item scale, consisting of only nine items. BSAWS emphasizes core dimensions of wisdom, including reflection, emotion regulation and empathy, alongside reminiscence, openness, experience and humour. The research of Fung et al. demonstrated that, despite its shorter format, BSAWS maintained comparable validity and reliability to SAWS, with good internal consistency (Cronbach's alpha = 0.808) and robust construct and concurrent validity. The scale showed positive correlations with well-being and self-esteem, and negative ones

with depressive symptoms. Its efficient design makes it particularly suitable for studies with time-constrained respondents and enhances its adaptability for cross-cultural research. Fung et al. conclude that BSAWS is a reliable and valid tool for assessing wisdom, especially among older adults, while recommending that further research be conducted to validate its applicability in larger and more diverse populations.

BSAWS has been used in a variety of cross-cultural studies. For example, Chow and Fung (2021) evaluated the effectiveness of a group-based narrative intervention on elderly people in Hong Kong. Their research showed that participants who took part in the intervention experienced a significant increase in wisdom scores, which had a positive impact on their quality of life. BSAWS can explore the relationship between wisdom, emotion regulation, and psychological well-being in a cross-cultural population. The results support the validity of BSAWS in capturing relevant dimensions of wisdom across cultures.

Although measuring tools such as BWP, 3D-WS, SAWS and BSAWS have been widely used in various countries, to date there has been no research that specifically adapts and validates these tools to the Indonesian cultural context (Sahrani et al., 2020). Adaptation of wisdom measurement tools is essential to ensure their cultural relevance and psychometric validity. The adaptation process involves appropriate translation, expert assessment and empirical testing to ensure that the tool is not only accurate, but also acceptable to participants from collectivistic cultures such as that of Indonesia.

Based on the background discussed above, this research focuses on the main question of how to adapt and validate BSAWS into Indonesian language and culture so that it becomes a valid, reliable and relevant measuring tool for measuring individual wisdom in the collectivist cultural context of Indonesia. The research aims to adapt BSAWS into Indonesian and test its validity and reliability among Indonesian respondents. With the adaptation, it is hoped that wisdom can be measured more accurately and relevantly in the Indonesian context. Moreover, the research aims to provide a wisdom measuring tool that is practical, efficient, and in accordance with local cultural norms, so that it can support research and interventions in the field of positive psychology. For that reason, researchers have attempted to adapt measurement tools to fit each respective country. Dewangan et al. (2024) made adaptation and psychometric validation of the San Diego Wisdom Scale (SD-WISE-28) into Hindi for use in India. Alves et al. (2014), adapted SAWS ini Portuguese. The study highlights the importance of adapting wisdom measures to local cultural contexts.

The research has both theoretical and practical benefits. In theoretical terms, it will enrich the literature on wisdom in collectivistic cultural contexts and contribute to the development of cross-cultural psychology. Practically, it is hoped that the adapted BSAWS measuring tool can be used by researchers, practitioners and policy makers to support positive psychology-based intervention programs in Indonesia. With culturally relevant measuring tools, research in the field of policy can be more focused and have a significant impact on the development of individuals and society in Indonesia.

## METHOD

### Research Design

A quantitative descriptive approach was employed, with psychometric analysis to adapt and validate BSAWS into the Indonesian language and culture. This approach aimed to ensure that the resulting measurement tool were valid, reliable and relevant for the Indonesian population. The convenience sampling technique was used to select participants with diverse educational and work backgrounds, enabling the research results to represent the collectivist cultural context in Indonesia.

### Participants

This study included 1,986 participants aged 17 to 64 (M = 29.4), with most falling into the 20–29 age group (42.4%), followed by the 30–39 age group (28.1%). Female participants constituted 94% of the sample, while males accounted for 6%. Detailed demographic characteristics are provided in Table 1.

**Table 1. Demographic characteristics of the participants**

| Variable | Category | Frequency (N) | Percentage (%) |
|---|---|---|---|
| **Age group** | 17–19 | 168 | 8.5 |
| | 20–29 | 843 | 42.4 |
| | 30–39 | 559 | 28.1 |
| | 40–49 | 345 | 17.3 |
| | ≥ 50 | 71 | 3.6 |
| **Gender** | Male | 119 | 6.0 |
| | Female | 1,867 | 94.0 |

## Instrument

BSAWS developed by Fung et al. (2020) is a concise adaptation of the original 40-item SAWS, designed to efficiently measure wisdom while maintaining strong psychometric properties. It consists of nine items that capture three core dimensions of wisdom: emotion regulation, reminiscence and openness. These dimensions reflect key aspects of wise behaviour, including emotional balance, reflective thinking and adaptability. Despite its brevity, BSAWS retains a unidimensional factor structure, demonstrating good reliability (Cronbach's alpha = 0.808) and validity, with significant correlations to well-being and self-esteem. Developed and validated in the context of Hong Kong, it is culturally sensitive and suitable for cross-cultural research. The following is the Indonesian translation of BSAWS.

**Table 2. BSAWS items**

| No. | Items |
|---|---|
| 1 | I have made important decisions throughout my life *(Saya telah membuat keputusan penting sepanjang hidup saya)* |
| 2 | Reviewing my past gives me a good perspective on my current concerns *(Meninjau masa lalu saya memberikan saya perseptif yang baik tentang kekhawatiran saya saat ini)* |
| 3 | I can easily express my emotions without feeling like I am losing control of the situation *(Saya dapat dengan mudah mengekspresikan emosi tanpa merasa kehilangan kendali atas situasi)* |
| 4 | I often recall the past to see if I have changed since then *(Saya sering mengingat masa lalu saya, untuk melihat apakah saya telah berubah sejak saat itu)* |
| 5 | I am good at identifying subtle emotions in myself *(Saya pandai dalam mengenali emosi dalam diri saya)* |
| 6 | I often use humour to put other people at ease *(Saya sering menggunakan humor untuk menenangkan orang lain)* |
| 7 | Now I know I can truly appreciate the little things in life *(Sekarang saya tahu, bahwa saya benar-benar dapat menghargai hal-hal kecil dalam hidup)* |
| 8 | I have learned valuable life lessons with others *(Saya telah belajar pelajaran hidup yang berharga, melalui orang lain)* |
| 9 | I often wonder about the mysteries of life and what lies beyond death *(Saya seringkali merenungkan tentang misteri kehidupan dan apa yang terjadi setelah kematian)* |

## Procedure

The process of adapting the measuring instrument was conducted in several stages. First, we requested permission from the original developers of the measurement tool (Fung et al.) to adapt it into the Indonesian language. We then evaluated the construct being measured based on the target population and its relevance, and to minimize the influence of cultural and linguistic differences that are not relevant to the use of the tool. The process then began with the measuring instrument being translated from English into Indonesian by two bilingual translators. Next, the translation results underwent a back-translation process by an independent team to ensure that the meaning matched the original version. Subsequently, an expert panel consisting of psychologists and academics evaluated each item to ensure linguistic and cultural appropriateness.

The Indonesian version of BSAWS questionnaire was then administered via Google Forms to the 1986 respondents who were Indonesian citizens aged 17 and over. Non-probability sampling was employed, a method in which individuals in the population do not have an equal probability or chance of being selected as samples. The specific non-probability sampling technique used was convenience sampling, which involves selecting samples based on the availability of elements and ease of access.

Next, CFA analysis was performed on the nine items. The CFA results showed a model misfit with CFI values below the expected threshold. After further evaluation, three items were removed because it did not contribute significantly to the model, leaving six items. This deletion was intended to improve the CFI values and other fit indices, indicating that the new model was a better fit with the data. The validity and reliability of the measuring instrument were maintained after this modification, in accordance with international measuring instrument adaptation guidelines. The collected data were analysed through two main stages: validity and reliability of the instrument. Validity was tested using CFA to evaluate the suitability of the measurement model to the data, while reliability was tested using the Cronbach's alpha coefficient to assess its internal consistency.

## Data Analysis

Data analysis was performed using JASP 19 and conducted in two stages to test the validity and reliability of the measuring instrument. A CFA model is said to be appropriate if chi-square $p > 0.05$; the comparative fit index (CFI) and Tucker-Lewis Index (TLI) > 0.90; goodness of fit (GFI) > 0.90; root mean square error of approximation (RMSEA) < 0.08, and standardized root mean square residual (SRMR) < 0.08.

## RESULTS

In the first stage, the validity testing using CFA showed that the initial model did not meet the suitability criteria, with CFI = 0.891 and RMSEA = 0.092. The chi-square value is $p < 0.001$, which means it is significant, thus indicating that the model is not fit because this value needs to be insignificant ($p > 0.05$). Based on the results of the CFA data processing before evaluation, it can be seen that the results of the Kaiser-Meyer-Olkin (KMO) test and the Barlett Test showed sampling adequacy, namely a measure of sampling adequacy (MSA) of 0.793 (exceeding the general recommendation of > 0.5), $\chi 2 = 2171.763$ , df = 21, $p = 0.000 < 0.001$. Therefore, because the initial requirements were achieved, the data could be processed using factor analysis and it was possible to proceed to the next stage.

Furthermore, based on the results of the analysis performed on BSAWS model before evaluation, several model indices were shown not to be good and did not meet model fit standards, especially the main indices CFI, TLI, NFI, RMSEA, and the chi-square value (CFI = 0.891 < 0.90; TLI = 0.837 < 0.9; NFI = 0.886 < 0.9). However, two model indices had relatively good values (SRMR = 0.045 < 0.080; and GFI = 0.998 > 0.9). Nevertheless, this does not yet indicate that the model is appropriate and fit. Therefore, further model evaluation analysis was conducted by removing three items from the adapted measuring instrument, which was performed by identifying the lowest R-squared value for the item. A low value reflects that the item has not contributed sufficiently to the latent variable (Cohen & Swerdlik, 2013).

After evaluation, the CFA model had comparative fit index (CFI) and Tucker-Lewis index (TLI) values of > 0.90; goodness of fit (GFI) > 0.90; root mean square error of approximation (RMSEA) < 0.08; and standardized root mean square residual (SRMR) < 0.08. However, the chi-square value after evaluation still had a p value < 0.001, meaning it was significant and thus unfit because the this value needs to be insignificant ($p > 0.05$). After removing three items that made a low contribution to the model, the fit index increased significantly to CFI = 0.960, RMSEA = 0.061, and SRMR = 0.026, results which indicate that the model met the good fit criteria.

**Table 3. CFA of BSAW**

| Model Fit Index | Before evaluation | After evaluation |
|---|---|---|
| Chi-square (*p-value*) | < 0.001 | < 0.001 |
| Comparative Fit Index (CFI) | 0.891 | 0.960 |
| Tucker-Lewis Index (TLI) | 0.837 | 0.933 |
| Root Mean Square Error of Approximation (RMSEA) | 0.092 | 0.061 |
| Standardized Root Mean Square Residual (SRMR) | 0.045 | 0.026 |

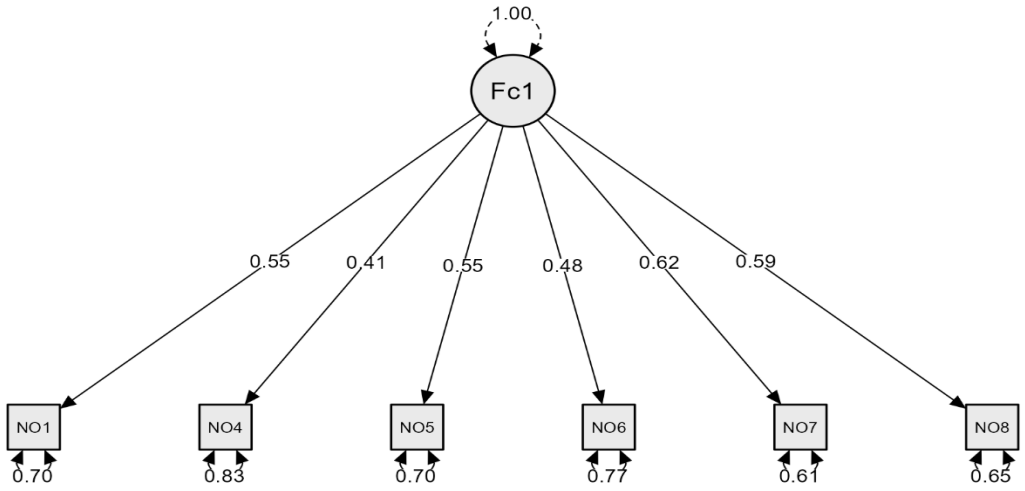


**Figure 1.** BSAWS model plot after evaluation

The reliability test of the measuring instrument produced a Cronbach's alpha value of 0.697, which indicates suitable internal consistency for exploratory research. Although it is below the ideal value for high reliability, the value is still adequate for research contexts aimed at developing new measuring tools. All the remaining items had factor loadings of more than 0.4, with a significance level of $p < 0.001$. This shows that each item makes a significant positive contribution to the measurement of the individual wisdom dimensions. The results show that all variables had values (Std. Est) > 0.4 and $p < 0.001$ for the factors. It can therefore be stated that all the items are valid for the wisdom latent variable.

**Table 4. Factor loadings**

| Factor | Indicator | Estimate | Std. Error | z-value | p | 95% Confidence Interval | | Std. Est. (all) |
|---|---|---|---|---|---|---|---|---|
| | | | | | | Lower | Upper | |
| Wisdom | No.1 | 0.501 | 0.023 | 21.965 | < .001 | 0.456 | 0.545 | 0.548 |
| | No.4 | 0.415 | 0.026 | 16.061 | < .001 | 0.364 | 0.465 | 0.412 |
| | No.5 | 0.509 | 0.024 | 21.624 | < .001 | 0.463 | 0.555 | 0.545 |
| | No.6 | 0.511 | 0.027 | 18.859 | < .001 | 0.458 | 0.564 | 0.480 |
| | No.7 | 0.519 | 0.021 | 25.062 | < .001 | 0.478 | 0.56 | 0.621 |
| | No.8 | 0.493 | 0.021 | 23.725 | < .001 | 0.452 | 0.534 | 0.591 |

## DISCUSSION

The process of adapting BSAWS into the Indonesian language and culture produced a valid and reliable measuring tool for measuring wisdom in local populations. It has made a significant contribution, not only to the measurement of wisdom within a local context, but also to enriching the cross-cultural literature on wisdom as a multidimensional construct. Beyond reflecting the validity of the model, improvements in fit indices that this measurement tool successfully captures aspects of wisdom relevant to collectivist cultures. In a society such as Indonesia, where values such as social harmony, cooperation and deliberation form the foundation of social interactions (Sahrani et al., 2020), BSAWS offers an appropriate tool for understanding how wisdom is realized and practiced in everyday life.

The adaptation was made through comprehensive evaluation, including translation, content validation and model analysis, using CFA. After the removal of three items with low contribution, the final model showed a significant improvement in the fit indices. This is in line with guidelines by Schumacker and Lomax (2010), who emphasize the importance of evaluating model fit in CFA-based research, especially in cross-cultural

adaptations. Increases in model index values, such as the increase in the comparative fit index (CFI) from 0.891 to 0.960, and the decrease in the root mean square error of approximation (RMSEA) from 0.092 to 0.061, indicate that the measuring instrument was appropriately adjusted to the Indonesian population. According to Kline (2016), CFI values above 0.95 and RMSEA ones below 0.06 indicate excellent model fit, as was achieved after the model modification process in this study.

The reliability of the measuring instrument was tested using Cronbach's alpha, with a resulting $\alpha = 0.697$, which is adequate for exploratory research, even though it is below the ideal level. Our results are in line with the findings of Hair et al. (2019), who state that a Cronbach's alpha value between 0.6 to 0.7 is acceptable for initial research or the exploratory stage. However, for clinical applications or advanced research, additional steps are needed to improve reliability.

The study results also support contemporary theories about wisdom as a multidimensional construct involving cognitive, social and emotional aspects. In a collectivist cultural context such as Indonesia, wisdom is often associated with the ability to maintain social harmony and support strong interpersonal relationships. This is in accordance with the findings of Glück et al. (2022), who emphasize that wisdom is shaped not only by cognitive abilities, but also by sensitivity to social and cultural contexts. The integrative model of wise behaviour underscores the critical role of culture in influencing how wisdom is perceived and expressed.

In collectivist cultures such as that of Indonesia, wisdom is often manifested through values such as social harmony, cooperation and community care, whereas individualist cultures tend to emphasize personal reflection and independent decision-making. Non-cognitive dimensions, including empathy and emotional regulation, are particularly shaped by cultural norms and values. BSAWS highlights the variability of wise behaviour across cultural settings and offers a foundation for developing culturally sensitive tools and advancing research on wisdom in diverse societies. Ferrari and Alhosseini (2019) explored how cultural contexts shape the understanding and expression of wisdom. They identify three main approaches to studying wisdom across cultures: cross-cultural psychology, which focuses on universal aspects of wisdom; cultural psychology, which examines shared wisdom among similar cultures; and indigenous psychology, which investigates unique constructs of wisdom within specific cultures. Their study highlights that wisdom is influenced by local norms, values and traditions, with significant differences between collectivist and individualist cultures.

In addition, the adaptation of BSAWS reflects the importance of considering local cultural nuances in cross-cultural psychology research. In collectivist cultures, the concept of wisdom is often realized through values such as cooperation, deliberation and mutual assistance. Culture has a significant influence on the formation of psychological norms (Apicella et al., 2020); in this case, how wisdom is understood and expressed in social interactions. Similarly, Grossmann (2017) highlights that wisdom is a dynamic quality influenced by situational and cultural contexts, rather than being a fixed trait. Factors such as intellectual humility, openness to perspectives, and emotional regulation are shaped by life experiences and social environments. Grossmann emphasizes that adopting an ego-decentring perspective enhances wise thinking, particularly in collectivist cultures where social harmony is prioritized, providing a framework for understanding and fostering wisdom across diverse contexts.

In addition, Polizzi and Harrison (2022) provided a relevant perspective for our research in Indonesia. They highlight cyber-wisdom as a multidimensional construct encompassing literacy, reasoning, self-reflection and motivation, aligning with dimensions such as reflection and emotional regulation considered in this study. Therefore, in collectivist cultures such as Indonesia, traditional wisdom values such as social harmony can be integrated with digital skills to address modern challenges such as misinformation. These insights suggest that BSAWS could be expanded to include aspects of cyber-wisdom, ensuring its relevance in the digital age and supporting the need for culturally and contextually adapted measures of wisdom.

However, this research has limitations. The predominance of female participants (94%) and a specific age group (20–29 years) in the study population may limit the generalizability of the results to a wider population. This shows the need for further research with a more heterogeneous population, both in terms of demographics and social background. Future research could also explore further adaptations to improve the reliability of measuring instruments, especially if used in studies with higher levels of precision.

Further research needs to be conducted to overcome the limitations of this study. One approach would be to involve a population that is more diverse in terms of demographics, such as the inclusion of older age groups; individuals with various educational and occupational backgrounds; and a more balanced gender representation. Although the research findings indicate no gender differences associated with wisdom (Treichler et al., 2022). This would increase the external validity of the measuring tool and ensure that BSAWS is able to represent the wider population in Indonesia. Additionally, BSAWS has great potential for use in practical contexts, such as in the development of wisdom-based interventions in educational and clinical areas. Therefore, further research is needed to evaluate the effectiveness of the tool in helping identify and develop individual wisdom in various settings. This includes exploring the development of measurement tools tailored to the challenges of the digital age (Polizzi & Harrison, 2022).

The use of BSAWS in cross-cultural studies is also recommended to explore how wisdom is measured and understood in various cultural contexts. Such studies would strengthen the validity of measurement tools at the global level and provide greater insight into the diversity of concepts of wisdom. Given that the reliability of measuring tools is currently at a moderate level, additional efforts are also needed to improve their internal consistency, especially if they are to be used in clinical or research applications that require a higher level of accuracy. By integrating these various suggestions, it is hoped that the Indonesian version of BSAWS will continue to be developed and make a greater contribution to wisdom psychology research, both in Indonesia and at the international level.

The success of the adaptation confirms the relevance of the Indonesian version of BSAWS in measuring wisdom in local populations. The high level of model fit after evaluation shows that the tool can be used not only in national contexts, but also in cross-cultural research. By considering the Indonesian cultural and social context, the tool makes an important contribution to the development of psychological measurement tools that are sensitive to cultural diversity. More inclusive follow-up studies could strengthen external validity and increase the utility of this measurement tool in broader research.

## CONCLUSION

The process of adapting and validating BSAWS into the Indonesian language and culture has succeeded in producing a valid and reliable tool for measuring wisdom in local populations. The research results show that the final model of the Indonesian version of BSAWS has a high level of validity, as evidenced by the excellent model fit based on CFA. In addition, the reliability of the instrument is sufficient for use in exploratory research. The measuring tool is relevant for studying wisdom in a collectivist cultural context such as Indonesia, which includes cognitive, emotional and social dimensions. With the success of the adaptation, the Indonesian version of BSAWS makes an important contribution to research on the psychology of wisdom in Indonesia and opens opportunities for its use in cross-cultural studies.

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